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贈閱

加華僑報

（總第九十六號）

Chinese Canadian Community News

（月刊 Monthly）

社址：80 Florence St.
Ottawa, Ont. K1R 7W6
CANADA

廣告 訂閱
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Canada Post Second Class Registration No. 6466 Ottawa

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本市台山同鄉熱烈款待中國台山文化貿易代表團

他鄉遇故知，月是故鄉明

[illegible]

本市台山同鄉會主席余榮泉先生頒贈錦旗與台山民間文化貿易代表團團長黃抗健先生

社論

「船民」事件與移民法例

[illegible]

中華會館應邀參加國慶日表演書畫

發揚中華文化國粹

[illegible]

加國國慶，董光珍、徐懷平兩人代表祝賀

火炬迎國慶

黃冑致祝詞

[illegible]

國府宣佈解嚴

國安法同日生效

[illegible]

如果兩伊不肯停火
中蘇支持軍火禁運

（本報訊）美國官員說，蘇聯和中共已暗中通知美國政府，原則上支持對伊朗實施軍火禁運，如果它不肯和伊拉克停火的話。

聯合國安理會將在本星期內下令兩伊停火，但伊朗說它決心作戰到底，推翻伊拉克總統侯賽因為止。

美國的計劃是在停火命令頒佈三十到四十五天內，仍得不到遵守的話，那麼安理會十五個成員國就會對不遵守命令的國家採取武器禁運的制裁。這個計劃最重要的是得到蘇聯和中共的支持，因為它們任何一個都擁有否決權。

美國駐聯合國大使華特斯，上星期分訪莫斯科和北京，尋求支持。

美國官員形容華特斯之行的收穫比預期中更大，又說中共和蘇聯都認為若停火命令不受理會，採取武器禁運是適當的。

法國與伊朗斷交
美支持蘇無置評

（本報訊）美國國務院稱：美國了解并支持法國與伊朗絕交關係的決定，而蘇聯則只報導此事而未有置評。在中東，數個國營通訊社從巴黎發出報導此事的緊急電訊，但除了約旦之外，并無一國置評。約旦外長馬斯里認為法國的決定「有勇氣」。

美國國務院發言人雷德曼稱：「我們了解並支持法國」與伊朗斷絕外交關係的決定，但他拒絕進一步置評。美國已因為上述發出於一九七九年的狹持人質事件而與伊朗斷交。

南韓內閣人事更迭
金貞烈出任新總理

（法新社訊）在今年稍後舉行直選總統日益臨近之際，南韓總統全斗煥在七月十三日改組內閣，任命了一位新總理和八位新部長。此前，他接受了總理李漢基和另外八名閣員辭職。

領導二十三人內閣的將是七十歲的退休空軍將領金貞烈，他曾在五十年代出掌國防部，六十年代担任南韓駐美國大使。

新的重要部長包括內務部長鄭寬溶，他是前總務處長，而前內務部長鄭鎬溶調任國防部長。

徐明源被任命為文教部長。一九八八年漢城奧運籌備委員會副主席曹相鎬升任體育部長。

這次改組受到反對黨的批評，指它未能滿足他們提出的在選舉快要舉行之前的一段時間成立一個公正無私、無黨派政府的要求。

美已警告馬可斯
若搞政變會被扣

（本報訊）美國已警告菲律賓前總統馬可斯，如果他繼續企圖推翻現任菲律賓總統阿基諾夫人，美國就會將他拘禁獄中。

國務院發言人雷德曼證實，美國政府「非常關注」會有另一次對付阿基諾夫人的政變陰謀。

美國官員私下說，美國錄得馬可斯與一名軍火商人之間的談話，顯示馬可斯正陰謀推翻阿基諾夫人。

諾思中校作供
相信總統知情

（本報訊）上月七日前，美國國家安全會議助理諾思，在向國會作證時，雖然沒有指明列根總統知道將出售軍火給伊朗的利潤撥交給尼加拉瓜游擊隊，但是知說他相信列根是批准這樣做法的。但是，不論列根是否知道，諾思的證供進一步打擊這位美國總統。因為他知道，他難辭其咎。如果他不知道，則他任由部下為所欲為，也顯出缺少領導之才。

伊尼門關鍵人物諾思在向國會調查委員會所作的戲劇性供詞內說，列根總統終於在去年十一月二十五日的一次電話對話中告訴他：「我全不知情。」

白宮周二再次表明，列根總統並不知道售武伊朗的利潤是轉送給尼加拉瓜叛軍。

諾思亦承認在伊尼門事件開始暴露，曾毀滅一些文件。伊尼門事件是由於一架載有一名美國傭兵的飛機去年十月在尼加拉瓜遭擊落後而被揭發。

諾思亦和盤托出他在伊尼門事件初期時所作的參與，其中包括在一九八五年牽涉以色列人、伊朗人以及若干名中間人所進行的秘密談判，美國事後以售武伊朗作為條件，換取了三名美國人質的自由。列根總統的政治聲望亦是由於伊尼門事件而致不斷下降。

英首相上月訪問美國
促列根發揮領導作用

（本報訊）英國首相戴卓爾夫人於上月十六日訪問華盛頓時，促請列根總統高瞻遠矚超越「伊朗門」，而在武器管制及中東問題上發揮美國的領導作用。

這次戴夫人訪美一日之行，是她六月贏得大選第三次連任首相之後，要加強她與列根的「特別關係」之首次行動。她在今次大選中在下議院掌握了逾一百席的大多數。

戴夫人亦安排了前往牙買加作短暫的訪問，參加慶祝該加勒比海島國脫離英國獨立廿五週年。

一名高級官員稱，「就裁減美蘇武器及中東問題重大進展的前景而言，目前是國際關係的一個非常重要時刻。她將以友人及盟國的身份，鼓勵列根總統不要被他目前伊朗－尼游醜聞等問題所困擾，而負起唯美能做得到的國際領導責任。」

戴卓爾夫人支持美蘇兩國達致一項消除歐洲中程及短程核子飛彈，可能兩者一併消除的協定。

馬可斯瑞士百億存款
法庭裁定歸還菲政府

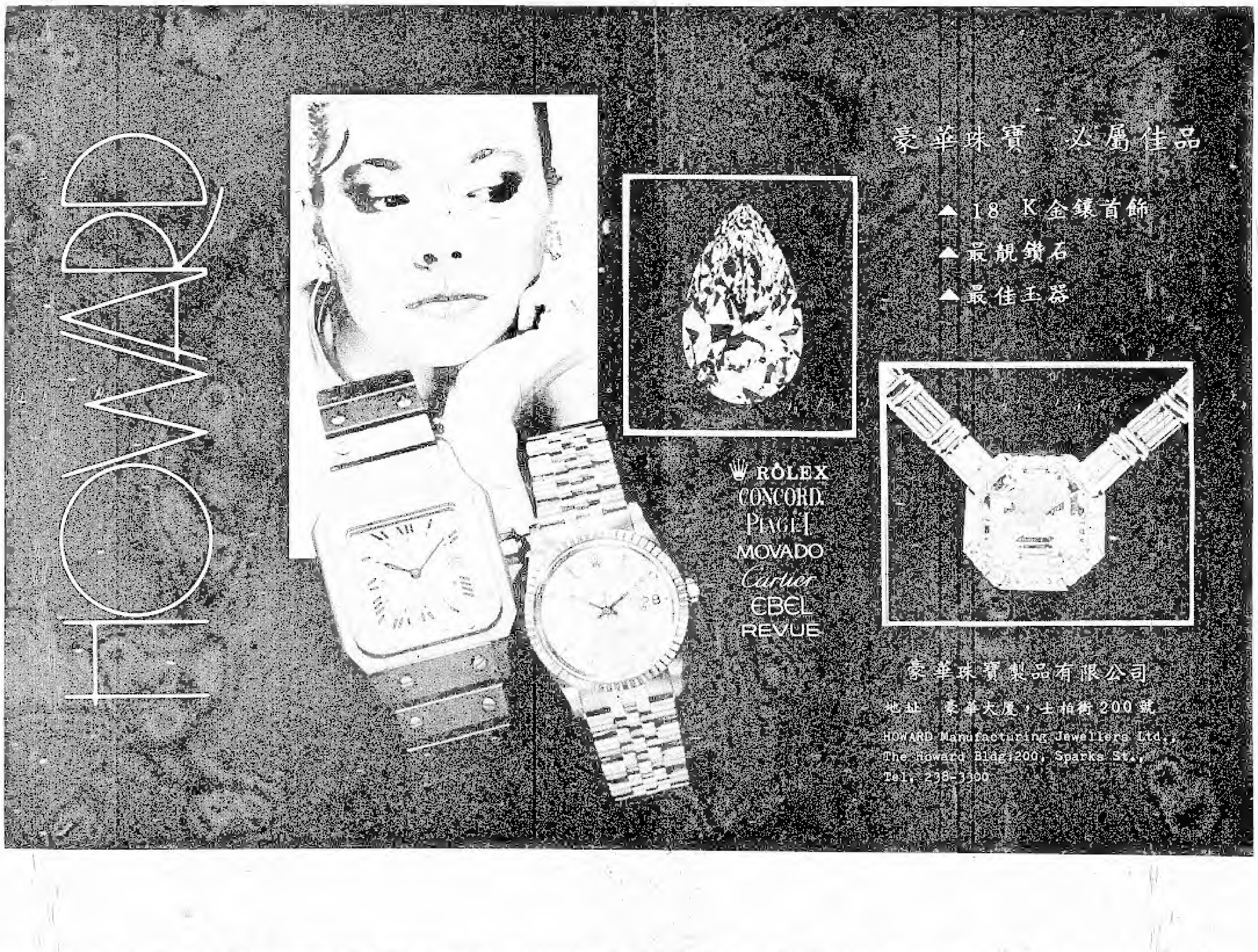
（本報訊）馬可斯提出，限制其存放在瑞士銀行的財產被轉給馬尼拉政府的上訴，已遭瑞士聯邦法院駁回。菲政府對法庭裁決表示歡迎，並估計可於不久收回這筆財產。

總統歌拉桑發言人在一記者會上說，歌拉桑「知道這消息後當然很高興」。

馬可斯曾因瑞士有關當局凍結他存放在六個瑞士銀行戶口的錢提出挑戰。當時馬尼拉還未正式提出這訴訟。

菲律賓參議院主席沙朗加與歌拉桑會面後向記者說，暫時他未能估計馬尼拉可獲得的數額，但估計馬可斯存放在瑞士銀行的財產有五十至一百億美元。

一律師說，一銀行家及核數師團體將於不久往瑞士，以點算馬可斯戶口的資產數額。



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莫龍尼指責反對黨
杯葛自由貿易談判

（本報訊）總理莫龍尼上月對記者說，自由黨和新民主黨都是貿易保護主義者，他們盡一切可能企圖阻撓自由貿易談判。他們要將加拿大退回到一九三○年時代。

因為反對黨的壓力，使聯邦首席談判代表雷曼和聯邦外貿部長嘉納的處境非常困難。

他說自由黨和新民主黨在國會的表現，是幫助美國政府在自由貿易談判席上獲利，而打擊我方談判代表。

莫龍尼強調對美自由貿易是對加國有利。

省長彼得遜透露
省選舉為期不遠

（本報訊）安省省長彼得遜在漢彌頓透露，全省選舉，將在近期內舉行。

彼得遜是來此，為自由黨巴斯競選國會議員助選，今年七月二十日舉行補選國會議員。

彼得遜在巴斯訪問一間老人院，探問老人，他們有人都願意支持他，七十九歲的諾比要喝咖啡，彼得遜立即到廚房去為諾比端來一杯咖啡。

據省府傳說，全省選舉可能在七月廿七日舉行。

省府實施新付款法
贍養費將無法逃賴

（本報訊）安省政府已進行一項耗資二千二百七十萬元計劃，用以確保將內五萬名離婚及分居夫婦會支付配偶及子女應有贍養費。

依新辦法贍養費將先交給政府，政府再將該款以支票方式寄交應得贍養費接受者，此舉將使得信達的者由電腦處無法通行，政府會作追討工作，如贍養費無法取得時，政府不會代為墊付。成人如得不到贍養費時，可以保證時，保障取得利益者全。

新付款辦法在今年初即已完成，但遲至上月二日才開始通過實施。政府將以電腦追蹤各應付贍養費之離婚或分居人士，違犯者初次以信函警告，如不理會，政府將扣押其薪金，如有需要亦可將其資產充公。

加出土中國瓷器
在多城展出兩月

（本報訊）位於多倫多的嘉迪拿瓷器博物館（The Gardiner Museum）上月六日起舉行「加拿大出土中國瓷器文物展」，揭開為期兩個月的「中國八七」大型活動的序幕。

該館市場推廣經理沙拉湯拜亞士週一下午四時向中文記者及文化界人士介紹展品時稱，在一九六○年時，近魁北克省附近的Gaspe海域沉船中，發現這批屬於一七六○年的中國瓷器，包括超過一百件的各式中國瓷杯、碟、碗、花瓶、盤等各式的瓷製品。

農業部基於衛生理由
禁生鹹蛋及燕窩進口

（本報訊）聯邦農業部現正加緊研究入口生鹹蛋是否帶有沙門氏菌（Salmonella），研究結果將於本月中公佈，不過，有關部門已下令禁止所有鹹蛋及燕窩進口。

聯邦農業部進口動物產品及副產品助理主管史達丹表示，聯邦政府對於華人飲食習慣一向十分重視，例如在許入口皮蛋、月餅、蝦米餅、鴿蛋等產品，不過對於生蛋，受精蛋及已成形的雞胎蛋均一律不准入口。

史達丹醫生又指出，因為這類蛋類入口時未經消過，會否帶有過濾病毒如口蹄病（Velogenic Mucosal Disease）及雞瘟症（Fowl Plague），因為這類病毒很容易危害加拿大境內的禽鳥和家禽，甚使家禽死亡率增加。體弱及幼童宜減少。

農業部的官員指出，皮蛋、鹹蛋含鉛成份，理論上吃多了對人體有害。

目前進口皮蛋和鹹蛋，主要來自中國大陸的湖北省，台灣進口的無鉛皮蛋數量也不少，由於後者標誌不含鉛，比較受顧客歡迎。鹹蛋方面，本地已有出製，但供不應求，仍需大量進口以應市場上的需要。

生燕窩是一直以來不可入口，因為可能帶有病菌及寄生蟲，至於熟燕窩，即是部一種在香港製煉過，經消洗及高溫消毒和殺菌的燕窩，雖然暫未發現任何問題，但聯邦政府仍要求港府能發出保證書，以證實燕窩達到衛生水平，只要港府盡早發出保證書，熟燕窩是可隨時入口。

調查印人蛇來龍去脈
移民部延長扣留時間

（本報訊）上月一百七十四名人蛇乘船來加，聯邦移民部長布沙特在七月十六日宣佈，該等人蛇至移民聆訊要至廿三日才完成審查，方可以釋放。

布沙特說：「他們一日尚未合法清楚問題，我們就不能讓他們走散各地。雖然無證據顯示他們是恐怖份子或者有涉及印度境內的印度教徒與錫克教徒的鬥爭暴力事件，但是當局認為一旦放了他們，他們可能匿藏起來不再出席更進一步的移民聆訊。」

布沙特補充說，只要移民部的獨立仲裁人（adjudicator）認為有繼續扣留此等人蛇的必要，移民部便不能放人。

不過，多倫多一位移民律師格林（Mendel Green）警告，假如當局不立即釋放被「非法扣留」的人蛇的話，他將向法庭申請釋放此等人蛇的「法庭令」。

擁在哈里發克斯市的移民部發言人反南高（Gordon Fairweather）指，由於難民什麼證件都沒有，因此當局須謹慎處理，以確實他們的以鑑別其身份。

移民當局說，雖然有證據顯示，人蛇是於六月廿二日由荷蘭鹿特丹（Rotterdam）港啟程，但人蛇仍然聲稱他們是於六月廿日由印度的（Kandla）出發。

據悉，大部份人蛇的名字是錫克教徒姓氏，少部份是印度教徒及回教徒姓氏，人蛇中，唯一的女人自稱是土耳其人。

據悉，目前人蛇的甄別身份手續已經完畢，下一步手續將是一位獨立移民仲裁人去詳問他們。

另一方面，渥太華移民部的電話近日響個不停，百分之九十九的電話都是對人蛇「不利」。布沙特謂，一旦國會暑假後復開，他將提出討論已經擬得一讀通過的「難民法案」，俾應付會來愈多抵達加境的人自稱難民。

國府石油專家
應邀訪問阿省

（本報訊）中國石油公司董事長陳耀生等一行二人，於上週應加拿大阿伯他省省長蓋提之邀請，考察該省石油工業並研究投資及技術合作之可能性。

在加拿大駐台北貿易辦事處主任凱利陪同之下，陳耀生及中國石油化學工業開發公司董事長董世芬、台灣合成石油化學公司總經理吳登清於六日抵達阿省首府愛參屯，作為期五天之訪問。

在訪問期間，陳耀生等曾會晤阿省能源部長韋伯、經貿部長沙本及石油界領袖多人，阿省省會於八日舉行歡迎大酒會，歡迎來自中華民國的貴賓。

阿省為加拿大石油之鄉，其油沙之儲量達四千億公桶，其中可由地面開採者佔百分之十，由油沙提煉之合成原油含硫量低，品質較中東之原油為優。

據阿省油沙技術研究局董斎經理習勁持士透露，陳耀生對油沙之處理技術甚表興趣，並考慮購買合成原油以供中油試煉。

習博士謂中華民國在阿省投資及進行技術合作之可能性甚大，因為既可擴大能源之供應，又可引進高級工業技術以加速國內工業升級，目前阿省能源工業因受國際油價下跌之打擊，亟需外來資金紓困。（董天培）

加國海岸防衛系統弱
難民船輕而易舉闖入

（本報訊）加拿大軍隊一位發言人表示，一般載有難民的小型外國船隻，可輕易進入加拿大防衛系統，進令空方艦艇感困[illegible]。

艾拿．基民（CREELMAN）上校為哈里法克斯市一東部沿岸三省司令部一行軍組副參謀長，該組主要職責是避免駛入或接近加拿大海域之潛水艇，但沒有負起定時監視海上來歷不明船隻之任務，雖然偶然亦展開巡邏行動。

「加拿大海軍部」發言人稍後表示，「海岸防衛隊並無執行保衛加拿大主權的責任：倘若一艘重約五百噸的船隻駛入加拿大海域，該隊將通報聯邦政府。」

長五十九公尺的貨船，上週五竟然悄悄地載著一百七十四人駛入加拿大海域而不為人發覺，最後在新斯高沙省以南海岸的海灘登岸。去年八月一艘來自西德的貨船，載有一百五十五名丹摩族人，進入紐芬蘭海岸線的水域。

西北白馬市發現金塊
大小如薯仔重逾五磅

（本報訊）此間金礦區一名採礦工人在例行勘探工作中，發現一塊體積如馬鈴薯大小的金石，可能是加拿大境內有史以來所見到最大的一塊金塊，重量達二．三二公斤（五．一磅），估計價值可達七萬五千元。

發現這塊金塊的廿三歲採礦員湯瑪士．艾克弗高興地說：「我想，我們不好好慶祝一下發現這塊大金塊的話，那將永遠沒有什麼事情值得慶祝的了。」

安省低收入家庭兒童
今秋起牙齒保健免費

（本報訊）安省衛生部長艾斯頓透露，由新學年度開始，來自貧窮或低入息家庭兒童，可享有免費牙齒保健計劃，是項計劃每年耗七百三十萬，估計四萬五千名兒童將可受益。

這項計劃是應政府諮詢委員會五月提出有關為低收入家庭提供免費牙齒保健計劃建議，而作出的相應行動。新計劃主要是給與那些無法負擔必要治療開支的家庭的兒童。

這項計劃將由全省四十三個衛生單位執行，會在學年中鑑定那些兒童需要牙齒護理，然後通知家長及監護人有關申請資助。孩子們將可由家庭自行選擇牙醫，政府付給這些牙醫的費用，與牙醫根據一社會支助計劃為病人治療收取的費用一樣。

艾斯頓發言人表示，所有小學生（若符合資格），不論年齡也可申請這項計劃。目前安省約一百二十萬小學生，七成兒童的牙齒保健計劃是包括在家庭牙齒保健計劃內，另外，數以千計的包括在社會資助計劃。

六月份平均失業率
降至百分之八點九

（本報訊）上月加拿大的失業率已跌破百分之九，是五年來的新低點。

加拿大統計署公佈，六月份全國失業人數為一百一十四萬三千人，比五月份少三萬五千人；就業率的變動則變微，失業率為百分之八點九，五月份則為百分之九點一。據悉，全國失業率連續十一個月以來都在下降，並接近八二年二月份八點八的水平。

安省的失業率，仍然保持全國最低，為百分之六點一，而西蘭者的失業率在六月份降至百分之七點四，魁北克省則維持在百分之十點四，不過大多市的失業率，卻由五月份的百分之四點六，上升至六月份的百分之五點二。

加通脹率四點八
三年來最高記錄

（本報訊）經濟及市場分析家指出，不斷上升的加拿大年度通脹率會導致借貸利息增加。

加國統計數字顯示，全國的通脹率已是連續第五個月上升，上月為百分之四點八，是三年以來的最高點。

在大多市的通脹率為百分之六點三，較六月沒有改變。

滿地可信託公司經濟專家沙柏表示，為對抗上升的通脹率，加拿大銀行會提高利率。

增加利息會導致投資及消費能力減弱，而這兩個是推動加國經濟的原動力。

加拿大中央銀行總裁高和已作出公開聲明指出，加國已沒有停止物價上升的能力，所以呼籲各銀行把貨幣政策收緊來阻止通脹率上升。

今年首季經濟增長率為百分之六，原因是生意投資，消費者購買房屋、汽車及旅行等。分析家指出，這類的經濟增長是誤導，因為只是在南安省及魁北克省這些工業主要區，至於西部省份則未能分享經濟增長的成果。

月一日

專訪

藝苑奇芭

騶錦泉

台山縣文化貿易代表團
應市府之邀參加卡城「台山日」

專訪

藝苑奇芭

莫愛環女士

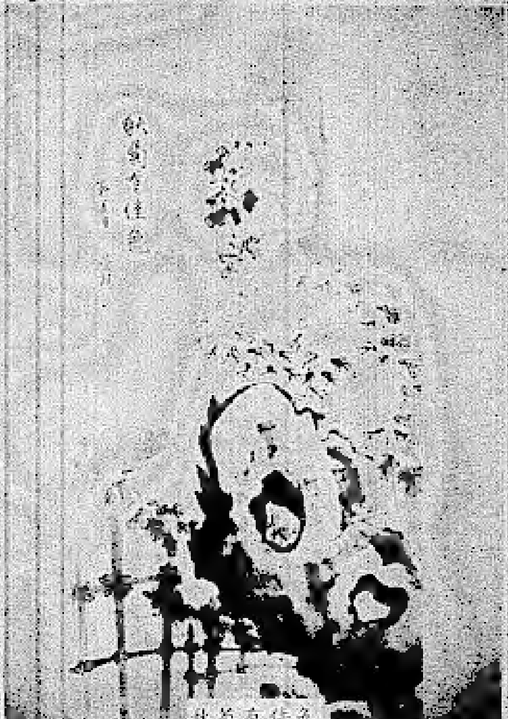
名媛莫愛綺羅香，不事釵環繪事忙
翠尾丹翎精着筆，藝林著譽羨紅粧

駱錦泉

莫愛環書畫家近照

[illegible]

莫愛環草書與隸書佳作



秋菊有佳色

鳳簫吟 自畫人面桃花倚琴

莫愛環

夜深沉，簫聲何處，春宵一縷熏重。鎖離愁此際，寫桃花畫裏，雨灑冰輪。真真崔護面，意如何？猶似風雲。便祇作、纏綿緒亂，寄與五孫。

吟魂。離情繚亂，怎成佳句，瘦綺羅裙。鏡花情水月，一方連萬里，綠草如茵。鶯苑歌花笑語，日空思，何計境新。繡閣裏，爭知倅損，有幾芳春。

抒懷

蕭索朦朧難華初，安能倚柱數無魚。
詩文數卷山一在，琴畫幾張籬下居。
夢覺天邊留雪印，吟成環宇敢香車。
寸心千里萍蹤寄，未挽滯關怎自如。

翅後

畫意詩情豈偶然，夢魂飄渺翠林泉。
欲凌碧落煙霞裏，得處安城平浪川。
無愧於中情本樂，獨憐之外恨連綿。
春歸鶯燕當言語，何用徬徨天地邊。

敬題 熹光樓詩鈔封面白梅

江南第一是梅仙。白玉枝枝輕似煙。
畢竟冰心難善舞，平生高潔百花前。

台山縣文化貿易代表團 應市府之邀參加卡城「台山日」

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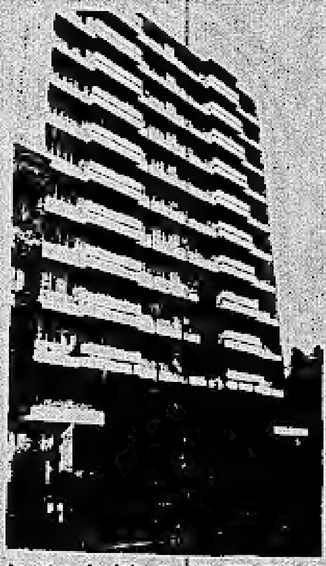
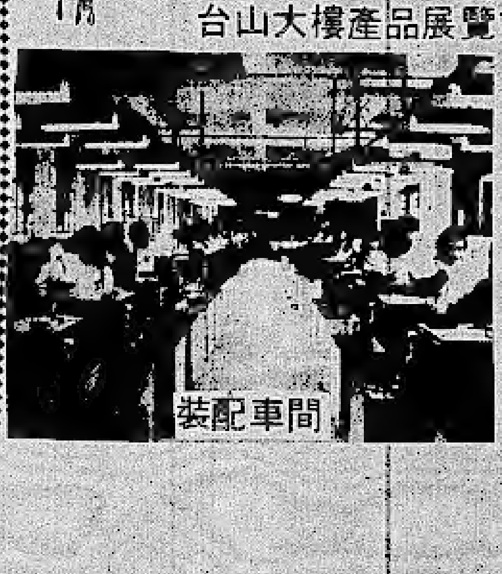
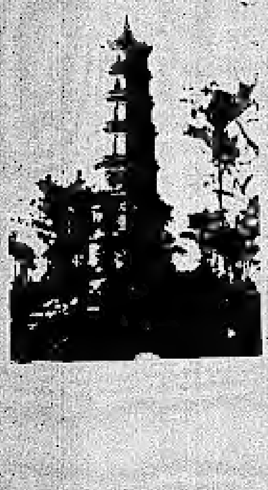
魁首雲天遠 長繫故鄉情



台山大樓產品展覽會



裝配車間



華僑故鄉台山

新華社大門遭縱火 涉嫌護衛員已落案

（本報專訊）新華社香港分社之大門七月十六日被人用易燃液體縱火，大門被燒毀，警方在現場附近拘捕一名涉嫌有關男子，並已將其落案，暫不准保釋。

涉嫌縱火被捕男子姓黨，卅七歲，消息稱涉嫌縱火男子曾任新華社護衛員，但新華社發言人表示未知被捕者是何人。警方對此案非常重視，立即押他返回住所搜查，大有所獲，正徹夜追查他的動機、身份、精神狀態及政治背景，初步列為縱火案處理。

現場消息指出當晚八時，位於大道東的新華社大門及鐵閘已關閉，一名男子用膠罐載有類似電油液體，潑向大門，點燃火柴引火，橫穿過門前的行人隧道，向摩理臣山道逃走。一名路過的廿餘歲青年見有人縱火，便即尾隨追趕，一輛警方巡邏車亦接報趕至，加入追捕，終將該男子拘捕。

港三處連串爆炸 一涉嫌男子被扣

（本報訊）港島大古城第一期商場二樓在七月九日中午一時卅分左右，發生一宗懷疑炸彈爆炸事件，當場造成十五人受傷，傷者中有一名外籍女童……

大陸完成裁軍百萬 國防力量不受影響

（本報訊）「人民日報」報導說，中共解放軍已完成一項涉及一百萬人的精簡編制行動……

國際漢語教學討論 二屆會議北京舉行

（本報訊）第二屆國際漢語教學討論會將於八月十三日在北京舉行……

台灣反共人士 成立中國自由黨

（本報訊）一批台灣反共人士在取消戒嚴法以來，成立了第一個政黨——中國自由黨……

中共下令改革 國營商業體制

（本報訊）中共國務院最近批轉一份報告，要求各級政府深化國營商業體制改革……

捐贈物品亦抽重稅 華僑却步政協不滿

北京台灣分別舉行 紀念抗戰五十週年

台北決全面開放 僑外商貿易投資

台北頒布解嚴 部份禁書開放

港業主多拋售套現 海外財團趁機買入

郵電檢查無關解嚴 台北宣佈持續不變

鄧、趙曾與商談 傳胡耀邦將復出

北美華人學術研討會閉幕

呈獻研討成果，邁向開發國家

（休士頓訊）被譽為海外華人最高智慧結晶的一九八七年北美華人學術研討會，經三天的緊密研討交流，於七月五日下午圓滿閉幕。十二小組的具體研討成果，將呈獻予中華民國政府，作為邁向開發國家行列的決策參考。研討會主席錢○○博士在閉幕典禮上強調，這次研討加強了海內外的聯繫與溝通，並作出許多可行性的建議。他期望政府能將研討所得進行分析，付諸實行。該會的環保、區域規劃、資訊發展、生物、投資、文化、僑教、能源發展、機械航空、化工、長期科技發展和海外學人參與等十二小組召集，分別將三天研討成果總結向全體與會人士提出簡報報告，詳細建議將再行彙編呈請政府研參。擔任共同主席的行政院青輔會主委在閉幕中表示：該研討會有助於我國科技研發和加速發展，同時體現了海內外中國人學者專家的團結一致，再次加強了對國家的認識與參與。

東加全大學術會會長勞長春博士表示：此次東加代表在會中表現突出，都抱着「學之深、責之切」的態度，就自己專精學科領域，踴躍發言，尤其對環境保護、未來台灣通訊發展趨向及如何促進中西文教溝通等項目，建言甚多。他希望政府能進一步研究分析，在計劃決策時給與參考，以發揮其最高價值。

此次研討會之圓滿結束，更充實了行政院長俞國華在揭幕時講詞中說的：我們的國家正朝向已開發國家目標邁進，有賴海內外專家學者共同參與和努力，藉與會學者學術上的成就，秉持服務人群的信念，為理想獻身奮鬥，對國家和旅居國外的華人及全人類的福祉盡一份力量。（本報記者史新生）

北美華人學術會議。王安先生致詞，右坐施純仁、陳奇祿、關中、李達海，左坐錢復、田長霖諸先生。

北美華人學術研討會側記

△一九八七年北美學術研討會於七月三日至五日共舉行三天，地點是休士頓安富新、馬克大旅館。大會報到人數達一千三百廿五人，其中東加學會有廿一人參加。討論的論文有一百十一篇，東加會員徐誠堅、巢生、成、史新生等提供的論文，均在大會中發表。據大會主席錢果豐博士稱：歷屆學術研討會，此次為參加人數及發言人次最多，學術素質最高的一次。

△論文的收集由大會副主席張建議博士負責，論文選擇以質精為標準，經過各討論小組評審委員在審表評審下遴選出來。由於評審者事先不知論文作者，只重素質，所以完全合乎公平原則，同時又提高了「精」與「質」的水準。所有論文中百分之五十五的論文來自美國、加拿大各地，百分之四十五來自中華民國。

△這次研討會，打破以往只是台灣來的學人專家參加的傳統，其中還有中國大陸赴美學者及留學生參加。據他們給記者透露參加的動機及目的，無非是想藉此時瞭解台灣政治、經濟、科技發展的情形。尤其是台灣能以不到三萬六千平方公里的彈丸之地，創造了那麼多項奇蹟及國民黨所推動的政治革新，諸如解除戒嚴令、允許新黨成立等。北美華人學術研討會無疑提供了中國大陸學生瞭解台灣最好的機會。

△現任加州大學副校長田長霖博士在大會致詞，談到「中華兒女在海外的成就及未來展望」中說，華人過去在一百多年中，大約每卅年所從事行業有一大改變，由最初的鐵路工人，進而為洗衣館、餐館、旅館服務等，再至學術科技界。他認為華人在美洲的成就的主因只對知識的重視，家庭對子女教育的關心及鼓勵，加上台灣完整教育系統的貢獻。他強調，華人在未來應積極培養領導人才，以打進權力中心。第二代華人應在人文、教育、經濟、社會、法律、政治等方面多發展。華人女性應積極參與各項活動，使華人地位能更提高。

△世界聞名大企業家王安博士應邀演講，他說中華民國的成就，是以傲視全球，未來發展，不能只靠歷史，而視將來的貢獻和努力。應多向市場產品及服務方面發展，兼着管理人才的領導，許科技市場帶至全世界。他認為一個人要成功必須要有決心及實際行動。

△衛生署長施純仁博士講話最風趣，他講了一個笑話：「有一個腦力衰退但很有錢的人想找腦科醫生換腦，結果醫生告訴他，醫生腦值三萬元，律師腦值五萬元，科學家腦值八萬元，但公務人員腦值十萬元，因為公務員不用腦，腦還是新的，所以最貴」。但他發現當個衛生主管所需的腦力比當醫生還多，因為要日理萬機，解決諸多問題。

△聯歡晚會節目新穎精彩，特別請到四位中國電視公司演藝明星助陣，尤其貴若男不但能歌善舞，而且是節目主持人，在她妙語如珠的輕鬆細語中，配合休士頓本地華僑提供的綜藝節目，使得晚會高潮頻起，使海內外學人專家在同歡共樂中，深深地結合在一起。（本報記者史新生）

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華聲樂社展新姿

㈠組織與司願：

一個新的音樂組織"華聲音樂社"，于七月五日正式成立，它將以新的姿態服務僑胞。華聲音樂社的前身是大家所熟識的"華風音樂社"。它成立于一九八二年，接着便以它的音樂藝術服務于僑社。五年來，從民族節的舞台到電視螢光幕；從社團聯歡會到大學校園均留下了它的鈴音。對于高齡僑胞的服務尤其熱心，如對本市耆英會、日僑、青康社等高齡組織尤占作過多次慰問演出，深受讚揚。通過各種音樂活動，我們吸收了新的血液，隊伍不斷壯大，原有的組織形式和服務質量均需改進，才能以新的姿態更好服務于僑胞。因此決定成立一個新的音樂組織，以加強組織領導和藝術訓練。章程與分工如下：

1 組織名稱：華聲音樂社

2 組織原則：本社是一個獨立的純音樂藝術組織。

3 宗旨：通過音樂藝術活動宣揚中華文化，活躍社區文娛活動，充實多元文化生活。

4 分工：

社長：屈定國。副社長：文沏廉。

藝術主任：區漢強。副主任：曹詠妍。

后台總監：岑志千。

公關：梁群英、余非能。

會計：何景美。

財政：胡嘉言。

秘書：吳雪環。

康樂：黃春和。

㈡廣招社員：

本社門戶開放，熱烈歡迎僑胞參加活動，凡對下列有興趣者，不論水平高低一律歡迎：

1 樂器的演奏或伴奏

2 歌唱：包括粵曲、中國民歌、流行歌曲等。

3 戲劇舞蹈。

4 其他藝術。

聯絡人：余非能先生。

電話：523—1301（下午二時—五時或九時—十一時）。

（華聲音樂社供稿）

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加京譚氏宗親會
選出第三屆理事

越棉寮華人協會
八月中旬改選理事

滿城譚玉祥翁
心病突發逝世

北美華人學術研討會陸大華部分學人在休斯頓與錢復夫婦合影。右起黃永忠、錢夫人、錢復、黃夫人、勞…、李…。

[illegible]募捐[illegible]部分募捐委員合影

電影欣賞會圓滿成功
為「愛心募捐」再創高潮

（本報訊）為慶祝加拿大國慶暨把「愛心募捐」推向另一個高潮，柯京中華文化協會、中國國民黨柯京分部及台灣大專校友會聯合主辦電影欣賞會，於六月二十七日晚間在渥太華工業中學連映二場歷史鉅片「八二三炮戰」。該晚…醫生亦到場致賀。前來欣賞觀眾十分踴躍，雖然傍晚雷雨，幷沒有沖淡高昂興緻，每人抱着娛樂又助人的心情，會場充滿了一片熱情歡樂的氣氛，顯示出電影欣賞會之圓滿成功。

[illegible]

劉光老先生夫婦雙壽
富麗華擺桃筵宴親友

（本報訊）劉光老先生[illegible]

[illegible]

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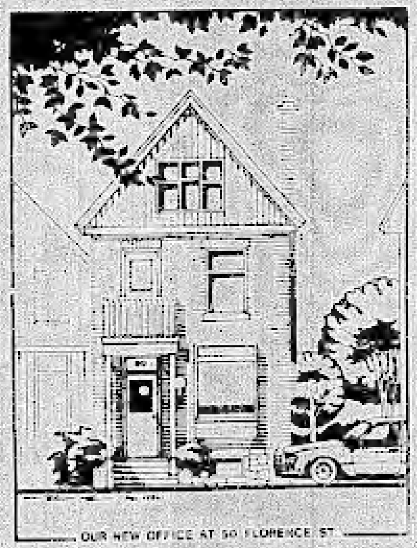

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私人公司賬目，商業諮詢

加京譚氏宗親會 選出第三屆理事

（本報訊）譚氏宗親會於七月四日已順利選出第三屆理事，並於七月廿三日舉行新舊理事聯席會議，議訂九月八日（星期二）為新舊職員交接日期，晚上七時正，假座本埠富麗華大酒家宴會聯歡，餐券每位十五元，小童十三歲以下六元，凡是譚氏宗親，入會與否均歡迎參加云。茲抄得第三屆職員如後：

會長：昌三夫人、新民、楠保、晚初。正主席：城利。副主席：超然、貴全、柄焯、國輝。

二屆會主任：貴全。二屆會秘書：顯榮、榮亮。二屆會計議員：祝雲、炳焯。財政：泰興、耀均。英文書記：錦照、立彥。中文書記：桑添。總務：達宥夫人、振鵬。康樂：學光、耀彬。公關：祝雲、炳焯。婦女：炳儀夫人、汝楫夫人。核數：承千、錦顯夫人。參議：健康、國樑、仕超、大配、汝楫、煥明、時發、應為、遂林、郁強、新洪、瑞耀、文基、潤浩。

越棉寮華人協會 八月中旬改選理事

溫太華越棉寮華人協會將於八月十五日星期六下午三時至五時在中華會館開會，會中將商討會務，改選理事，及其他有關事宜，歡迎所有越棉寮華人人仕前往參加。

越棉寮華人世界總會秘書長李少光先生，於一九八七年七月二十五日訪問溫太華，這是他北美之旅的一部份行程。

加京越棉寮華人協會主席李乃威先生與三十位會員前往機場迎接，晚間並設宴於富麗華酒樓。

越棉寮華人世界總會總部設於台灣，李氏定居於美國加州，但每年回台四個月辦理總會事務。

在溫京期間，李秘書長將會拜會加京中華會館、加華僑報與國民黨加京分部。

中華會館主席吳彥光先生將在會館接待到訪嘉賓，李和加華僑報社長林本固先生（二叔）。

滿城譚王祥翁 心病突發逝世

（本報訊）滿地可譚王祥老先生，廣東新會縣人，早年在越南經營電影企業、餐館、雪糕場，與粵劇班來越演出，長袖善舞，滿人無不有聞矣。一九七六年移民來加，退休定居滿城，不幸於七月十日在滿城寓所心臟病突發去世，享壽七十七歲，親友聞之，惋惜不置，同月十四日在滿城馮氏殯儀館舉行追悼大殮，儀式隆重，備極哀榮。

譚老夫人梅健在，有二子四女，男女內外孫九人，長子姚強君在書，為名油畫家，次子斌南君乃電器公司屬下電腦公司高級主管，是此間越棉寮華協會及譚氏宗親會副主席，乃僑社聞人之一，一向熱心社務社區，三男斌呂君在滿城餐館做事。子孝孫賢，一門俊秀，譚老先生可含笑安息矣（二叔）。

華商餐館同業會 東安省分會八月選舉

安省華商餐館同業會東安省分會第二屆理事就選會將於八月中旬在本市中國餐館舉行，各中餐館會員將選出新一屆理事，華商餐館總會特派安省華商餐館同業會總會長譚氏前來主持，屆時定將邀請加京中國駐加大使館官員出席，並請各界代表光臨，大家聚會一堂，席間將有精彩節目助興。

本分會成立以來，會務蒸蒸日上，為本市中餐業爭取應得之權益，希望各位餐館同仁踴躍參加競選，一齊為中國餐館業共同發展本會會務。

劉周聯婚 明宮擺酒

（本報訊）劉啓潤先生與周彩蓮小姐於七月十二日登記結婚，同日晚上七時在明宮大酒家大擺喜酒，筵開十六席，到賀親友百六十多人，全場冠蓋雲集，衣香鬢影，一時之盛。宴會由當僑譚先生主持，講話得體，亦莊亦諧，全場會員氣氛更加熱鬧。有前中華會館主席余輝先生及区先生（CCCCC）教授演講，對一對新人多所讚美與祝賀。又請得明宮廚師黃各和先生唱粵曲助興，一曲「游龍戲鳳」，有超水準演出，獲得滿堂掌聲，實可嘉。

掌聲不絕，結果本會再唱一曲「故鄉情」，新郎新娘亦自告奮勇唱一首「可當一個」，均皆佳妙！新郎係台灣政治大學高材生，及太平大學文學士，多才多藝之人也。新娘乃香港名門，美貌大方，婚紗由紀耕先生親自設計，香港及大陸定做，名貴非凡，富家者見均稱讚不置。今日該酒家費美，賓主盡興，婚後前往美國蜜月，喜慶不忘公益，捐助中華會館、加華僑報各四十元云（二叔）。

多城孟嘗會擴展 請求大衆多支持

（本報訊）多城孟嘗會為：(一)辦理孟嘗安老院，對高齡人士之各項服務，包括在院內居住及延展護理；(二)辦理三間中文學校，為社區提供擴展計劃，並請求大衆支持。擴展計劃之目標為一青年部；現有學生人數一千人，多元性之老老服務中心，包括下列各項服務：安老院及延展護理，(四)設立護理院，各社團使用。

孟嘗會成立於一九六四年，是由華人社區中若干熱心人士所組成，一九六六年獲得政府註冊為慈善機構。孟嘗會之命名乃取自公元前三百年中國著名慈善家孟嘗君。

孟嘗會目前之主要活動中，有安老院一九八五年時，孟嘗董事會為適應社會日益增加之需求，將安老院之六十二張床位由護理床位改為延展護理床位，使用三十萬元大為修整，現有完成，對住院者之生活起居及護理服務大為改善。

一九八六年五月，安省政府公佈有關新增護理床位之聲明，請求各族裔之有意辦理護理院者申請，孟嘗會遂請一延展護理（衛生）健康公司（Extendicare Health Services Inc.）為顧問，並將向政府申請辦理護理院。待孟嘗會年會後，將有更詳細計劃公佈。

一對新人 原是舊侶 譚朱聯婚 盛況空前

（本報訊）七月十八日下午四時，譚炳垣先生與朱碧嬌女士在結諾道St. Rose of Lima(?)教堂舉行結婚典禮，由Deschamps神父主持婚禮。有五對男女儐相穿著整齊禮服做前導，新娘穿上長尾紅婚紗，新郎穿黑禮服進入教堂，有一結他歌手唱多首詩歌，另由新人之女演奏鋼琴，結婚進行曲及其他歌曲，請有電影錄影師攝影，如光燈閃個不停。婚禮莊嚴隆重，約有二百親友參加。禮成後在門口拍照，請有中華青年會醒獅在門口表演，隨後起程去Columbus Hall，新人及儐相分別坐上請來之六輛東洋人力車，由醒獅大遊車開路，人力車第二，再後是約有八十輛親友的汽車跟隨，一路鼓鑼打鼓響徹，像巡行一樣，引得街上行人爭看，一時之盛！可謂熱鬧極矣！婚宴為每位全雙紅酒，全場豐富美味，另有紅燒乳豬，極為豐富，婚禮之節目表、餐單、餐巾等均是特別印製，大禮堂中豎起最大型七層高中國宮殿婚蛋糕，又有多盞中國小宮燈，甚為別緻，另每人得到一副唐人碗筷做紀念，據譚先生說，婚禮全為新娘計劃。新娘經年在譚先生以前做過多間餐館，其時新娘是任之得力助手，後來兩相愛慨，同墜情網，有一女現年十八歲。婚姻經已考驗廿年，白頭偕老必然可期！婚禮後一對新人即飛香港、大陸蜜月，譚先生夫婦新婚，捐助中華會館、譚氏宗親會、加華僑報每處三十元云。

全國跆拳道邀請賽 志强跆拳學院成績彪炳

加京志強跆拳學院在一九八七年全國跆拳道邀請大賽中成績彪炳，共奪得廿九面錦標，十三面金牌，十六面銀牌，二十面銅牌。本市公民日報市大幅報導喜訊，值得一提者是本市華人健兒獲得多面錦標，為加京華人爭光不少。

▲志強學院助教高日超黑帶二段奪得：全國黑帶拳擊冠軍（金牌）。全國黑帶輕量級自由搏擊亞軍（銀牌）。全國黑帶拳搏亞軍（銀牌）。

▲志強學院助教黃英華黑帶三段獲：全國黑帶華麗冠軍（金牌）。

▲少年組套拳亞軍（全國）：住在Kanata市的蔣遠興小弟奪得。

▲全國幼年組套拳冠軍及自由搏擊冠軍：車治鏗小弟

▲全國幼年組套拳亞軍及自由搏擊季軍：車治明小弟

隨着跆拳道的熱潮，現住在Kanata市的華人子弟已組織跆拳道青少年訓練班，逢星期五晚上八時至九時在Community Centre上課，由處志強教練任教，這次第一次出師由蔣遠興小弟奪得全國少年組套拳亞軍，為住在Kanata市的華人爭光不少，九月秋季將會開班，有興趣者正在等待開課的另一大班華人少年。

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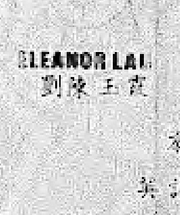

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本報特稿

語言學家宮哲兵將訪渥太華

　　最近將有一位年輕的語言學家宮哲兵先生前來加拿大作學術訪問，把他的兩項重大發現「一婦女文字」和「瑤族千家峒」介紹給這個多元文化社會。宮哲兵先生應溫哥華漢藏語言學會的邀請，將於八月底到達溫哥華參加學術會議，然後來渥太華採訪，並作學術演講和舉辦一個小型文史展覽會。他非常希望和有興趣[illegible]他在國內發掘出的兩項奇迹介紹給海外人士和自己的同胞。

　　今年三十八歲的宮哲兵先生，是武漢中南民族學院副教授，一九八一年畢業於武漢大學，獲哲學碩士學位。他已有四部著作和十七篇學術論文，現任中南民族學院南方民族研究室副主任，湖北省青年社會研究工作者協會會長，中國哲學史協會和瑤族研究協會以及中國古代文字研究協會會員。湖北省電視台曾專題報導「一個青年探索者的足迹」，「人民日報（海外版）」也先後於一九八六年五月十四和九月二十三日以「婦女文字——一個驚人的發現」和「千家峒，你在這裏」為題，介紹這位自學成才的學者和奇迹的發現過程。

　　一九八二年，宮哲兵大學生到湖南一帶作社會調查時，[illegible]兩項驚人的重大發現，一是「女書」，一是「瑤族千家峒」。

　　「女書」是一種婦女專用文字。在湖南省江永縣上江圩鄉一帶，很久很久以來就流行着一種記錄當地「土話」的特殊文字，其書寫方式是用毛筆醮墨汁，字寫在紙上、布上或扇面上，自上而下，從右到左，沒有標點符號，字形傾斜，呈菱形，有的近似甲骨文，有的和現代楷書相似。這種文字只在婦女範圍內使用，因此當地人稱它為「女書」。宮哲兵先生曾先後九次採訪上江圩，終於把那些將埋沒的民族文化發掘出來。他這次來訪，將攜帶部分「女書」真迹、照片、幻燈片、錄影、錄音，並準備把「女書」的流傳、聞達、書法以及許多動人的故事介紹給這個多元文化社會和僑胞。

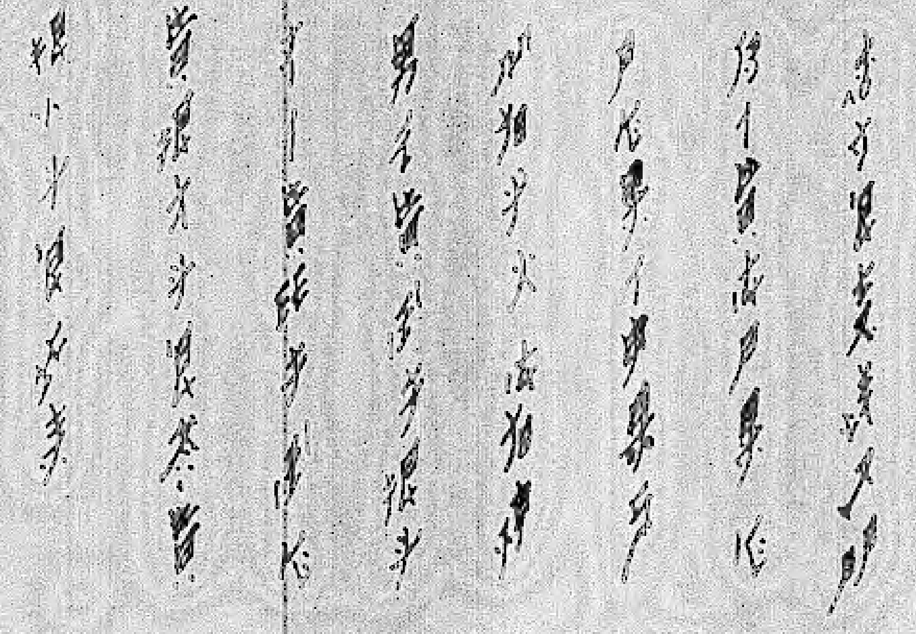
　　「千家峒」是瑤族歷史上重要的原始居地之一。瑤族先民曾經在千家峒[illegible]過着非常自由、非常富裕的生活。歷史曾有記載：有一個四面環山，有石洞一可入內，內有數十里寬廣地，可到此定居，日後人[illegible]族[illegible]，定名千家峒。到了宋元之世，官府發現了千家峒這個好地方，就將瑤族先民趕出了千家峒，從此以後，瑤民流離於南方各省的高山峻嶺之中，「千家峒」也逐漸埋沒於荒烟蔓草之中。瑤族後裔十分渴望尋回這塊神仙境，百年來，圍繞着「千家峒」在何方」這個問題進行了許多探討。有的說在浙江紹興會稽山一帶，有的說在湖南洞庭湖一帶，有的說在湖南道縣、江華縣，有的又說在[illegible]陽縣。眾說紛紜，莫衷一是，均未確定。年輕的宮哲兵先生[illegible]，到湖南進行採訪調查，在江永縣大遠瑤鄉發現和傳說中的千家峒相似的地形，他即翻山越嶺，披荊斬棘，根據史籍上的描述一一對照，經過多次探索和考證，最後，他斷然宣佈：「我找到了千家峒！」一空谷雷聲，驚動了許多專家。[illegible]江永，廣西瑤族研究會會長黃鈺先生說：「根據宮哲兵先生所提出的五點依據，我認為大遠就是「千家峒」故地。」中國人類學學會副秘書長劉孝瑜副教授說：「千家峒故地在大遠瑤鄉之說，是比較接近湖南瑤族「千家峒」傳說的。」

　　「女書」和「千家峒」的發現為「人文」「歷史」提供了重要的研究資料，它將豐富多元文化社會的精神寶庫。這兩大發現，不是我這篇簡介所能盡述的，其中許多曲折離奇，豐富多采的故事，有待宮哲兵先生現身說法。

（白宮工清供稿）

[illegible]

“女字”的形体结构



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[illegible]

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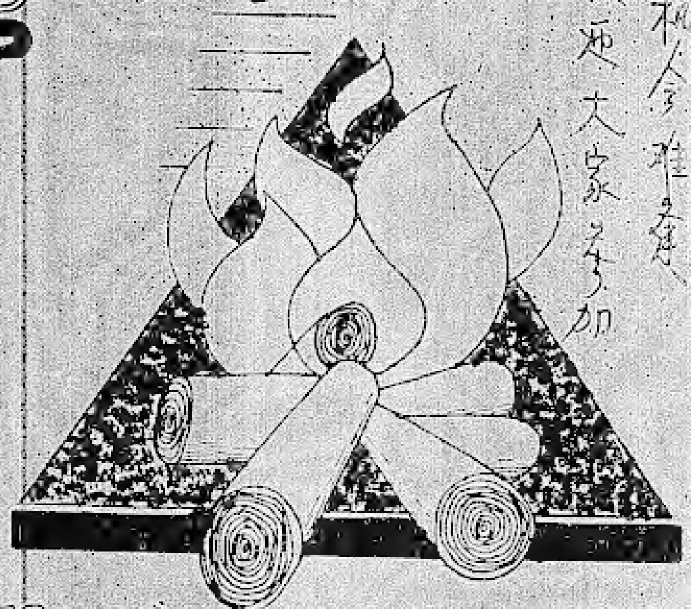

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[illegible]

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——流產、多產、難產——

吳東權

[illegible]

笑一笑的利弊

[illegible]

卜妻為袴

田原 作畫

有個姓卜的人，叫他妻子做褲，妻問道，「做什麼式樣的？」夫回答，「照我舊的褲做便行。」妻就把新褲做得和舊的褲子一模一樣。大腸兒褲，氣得幾乎昏厥。

（《韓非子》）

成語故事

惠稿簡約

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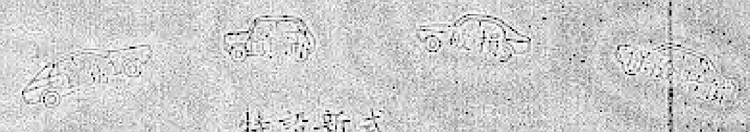

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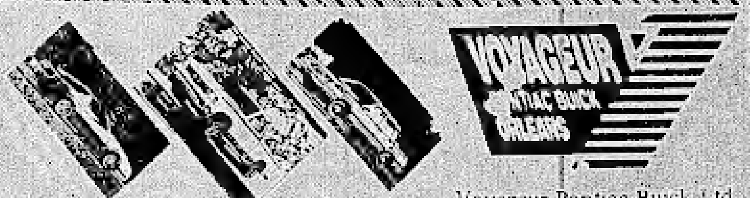

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一、日期：十月五日至十月十六日，歡迎加京僑胞各界報名參加。

二、行程：由渥太華經[illegible]乘（國泰航）直飛香港，住宿一晚，第二天下午轉往台北。

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㈣機場稅每人十九元，簽證費每人美金十四元，由本會統一辦理。

四、內容：參觀台北地區名勝（費用自理），遊中正紀念堂、國家劇院，訪問大同或裕隆汽車公司，萬家一心晚會及雙十國慶日大會。十月十一日乘車南下參觀訪問四日三夜（國府免費招待）。

五、報名：每人填寫報名表格一份，交二寸正面同大近照六張，機票定金一百元，九月十日截止報名，機位有限，參加者請早報名。

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加京譚氏宗親會通告

本會已於七月四日在本會所順利選出第三屆職員，訂於九月八日（星期二）為新舊職員交接日期，晚上七時正假本埠富麗華大酒家宴會聯歡。餐券每位十五元，小童十二歲以下六元，凡我宗親務希踴躍參加為荷。

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第二屆理事選舉通告

日期：八月四日星期二

地點：中華會館圖書館

時間：晚上八時正

敬請各位餐館同業踴躍參加

渥太華中文學校

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二、夏令班上課日期：七月六日至七月卅一日。

三、秋季上課日期：九月十九日開始。

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Sales Representative

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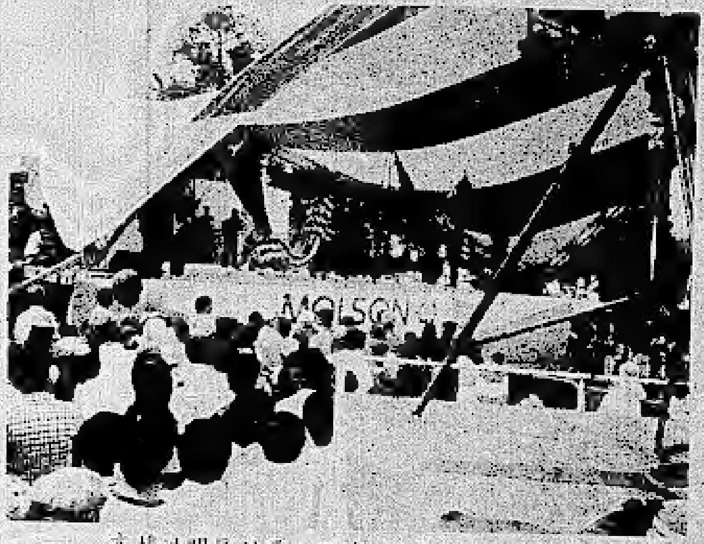
中華乒乓球公開大賽，圖為高級組得獎健兒，由中華會館主席梁壽光先生頒獎後合攝

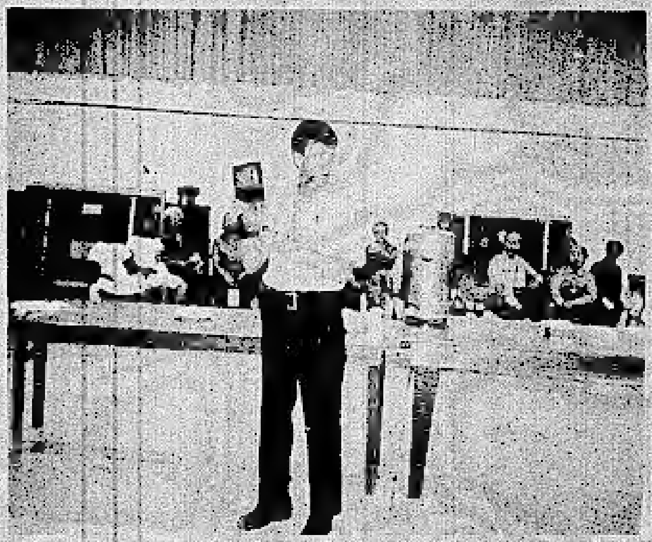
中華會館參加國慶日活動示範國畫書法，圖為梁壽光主席與書畫家梁文林先生合照。

七歲小演員梁林凱高歌一曲昭君出塞，有繞樑三日之歡。



本埠洪門民治黨於國慶日醒獅表演，觀衆水洩不通之熱鬧情況。

梁欣蘭、凱麗十合演唱教會詩，唱作俱佳。



中華會館舉辦家居安全講座，圖為警察向僑衆講解家庭門鎖的常識。

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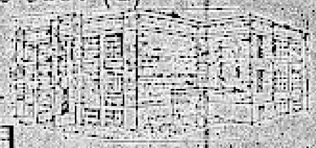

本會歡迎華人朋友參加以下聚會——

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約書亞團契（成人團契）
亞居拉團契（新婚夫婦團契）
就業團契　每月聚會一次
國語團契
錫安團契（越南語）—每週日下午三時半
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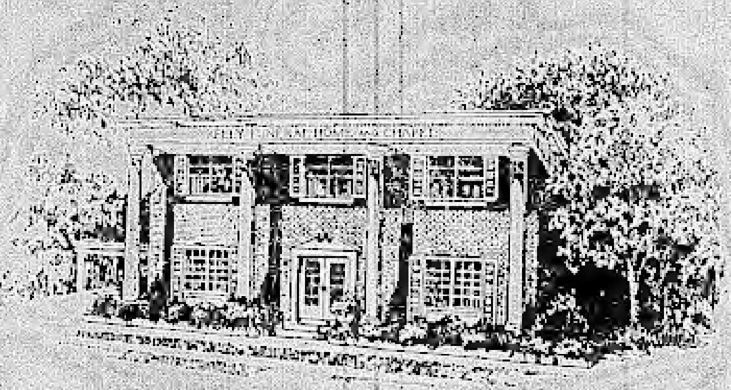

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先嚴譚公玉祥號華瑞府君，原籍廣東省新會縣人，痛於一九八七年七月十日在滿城寓所壽終正寢，享壽積潤七十七歲，隨即奉移滿城潘尾殯儀館治喪，經於同月十四日在該館禮堂舉行追思禮拜，禮成後火葬歸天。荷蒙宗親戚友世誼，惠賜鮮花賻儀，親臨祭唁，高誼隆情，歿存均感，謹此哀謝

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（恕未稱呼）（如有錯漏，請予原諒）

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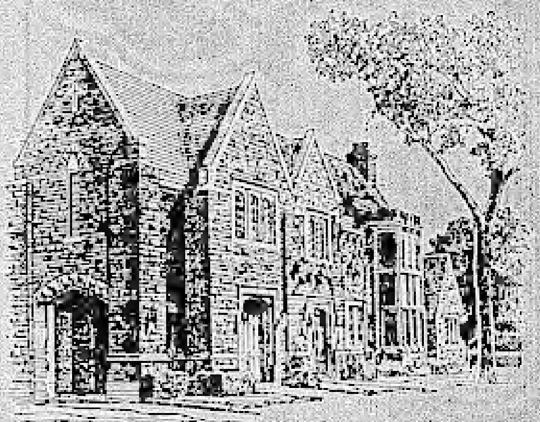

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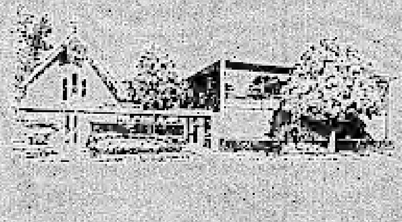
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Multicultural Health Coalition Gets $55,000 to Run Regional Workshops

Toronto, July 16 — The Multicultural Health Coalition will receive a grant of $55,000 to organize workshops on health concerns in six Ontario centres, Health Minister Murray Elston and Lily Munro, Minister of Citizenship and Culture, announced today.

The Health Ministry will contribute $40,000 and the Ministry of Citizenship and Culture $15,000 for this series of regional workshops on issues identified by multicultural groups.

The coalition, a provincial organization with regional chapters, is planning workshops in Thunder Bay, London, Sudbury, Windsor, Ottawa and Toronto later this year and in 1988. It may also hold workshops in other localities.

"The workshops will concentrate primarily on health-related concerns of the various ethnic communities, including the special needs of seniors, refugees and recent immigrants. Of particular interest are mental health and the incorporation of a multicultural strategy into Ontario's health care system," Mr. Elston said.

"The workshops will enable participants to understand better their common concerns, and develop closer links between health care providers and educators and the members of various multicultural groups," Mr. Elston said. "They will also promote resource sharing and open discussion of health issues."

Dr. Munro said data compiled by the Ministry of Citizenship and Culture from the 1981 census demonstrate the need to identify and respond to the particular health needs of these communities across the province.

"Language can be a barrier where health is concerned," she said. "For example, in 1980, half of the 62,000 new immigrants to Ontario were unable to speak English or French. Many were women who are in greater need of services but were generally less conversant with these two languages."

Taiwan Lifted Martial Law

by Andrew Lam

After 38 years under martial law, Taiwan finally got around to lifting it last month. The abolishment of the martial law was formally announced by President Chiang Ching-kuo.

According to Western observers in Taipei, the 77 years old President Chiang apparently realizes his time is short and wants to assure Taiwan's future political stability. Predicted Government spokesman Shaw Yu-ming, "We will achieve full democracy by the year 2000."

Though leaders of the opposition Democratic Progressive Party condemned the timetable of the year 2000 as too slow, they nevertheless hailed Chiang's move. Still, the Progressive Party, which claims to speak for the native Taiwanese, is not about to slow its push for greater Taiwanese participation in government. President Chiang, however, is unlikely to accept demands that might undercut the political power of his ruling party, the Kuomintang.

With the lifting of martial law, civilians will no longer be tried by military tribunals. The military will also turn over to civilian authorities the power to censor publications. However, restrictions on assembly and travel, will remain under the new National Security Law passed by the Legislative Yuan in June.

Martial law in Taiwan was imposed by Generalissimo Chiang Kai-shek on May 19, 1949. The law has helped to keep Taiwan safe from infiltrators from Mainland China, and to keep Kuomintang as the ruling party.

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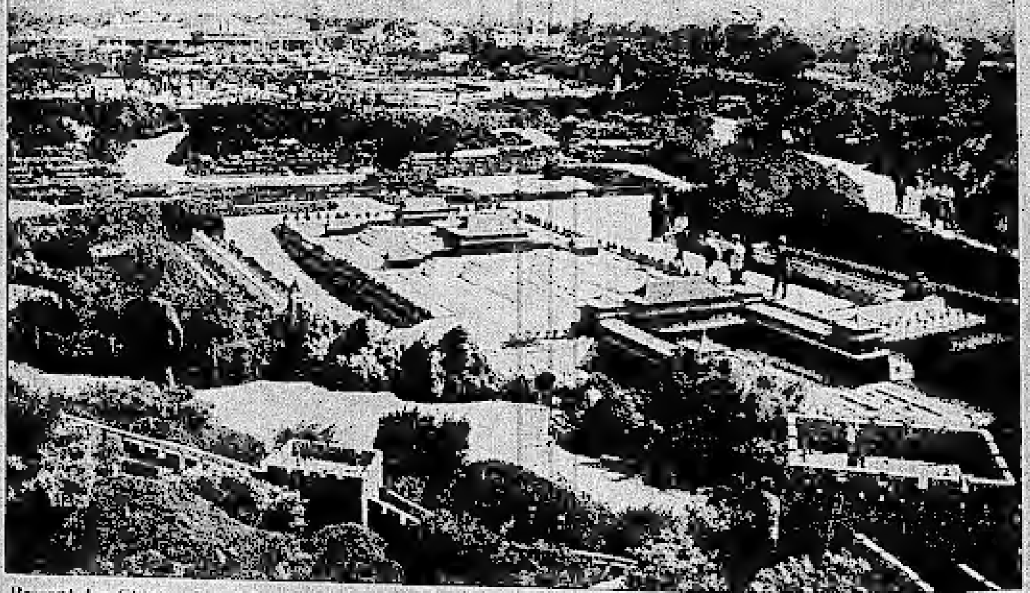

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New Multiculturalism Strategy Announced by Ontario Government

Toronto — The Ontario government announced recently a new multiculturalism strategy which encourages all ministries to deliver culturally-sensitive programs and services.

"For the first time, multiculturalism will be the responsibility of all ministries and not just the Ministry of Citizenship and Culture. The strategy is a plan of action. Cabinet will formulate new policies as well as review and revise existing ones in keeping with our position on multiculturalism," said Minister of Citizenship and Culture Dr. Lily Munro today.

The strategy encompasses government agencies, boards and commissions, and builds on existing programs. "Over the next several months, new programs will be announced," she said during a reception at the Royal Ontario Museum.

For example, the Ministry of Health will increase multicultural representation on local district health councils. The Ministry of Community and Social Services will develop a multicultural resource kit and training program for child care workers and the Ministry of Education will take steps to improve relations between the school system and multicultural communities.

The recent government budget committed $4 million in support of new government-wide multicultural initiatives.

The strategy is the result of public meetings, and think tanks which Dr. Munro and Minister Without Portfolio Tony Ruprecht held across Ontario in 1985 and 1986. Dr. Munro also received advice from the Ontario Advisory Council on Multiculturalism and Citizenship as well as from individuals and groups with whom she met.

Cabinet endorsed seven fundamental principles of multiculturalism which recognize that people of diverse backgrounds enrich Ontario. Through this strategy the government supports full participation in society and the opportunity for all people to retain their culture if they so choose.

Another Wave of Cuts

by **Tai Wan**

TAIPEI (AFP) — The Ministry of Finance wants to revise tariff laws in order to cut import duty on some 3,000 items beginning next year.

In the new move to liberalize trade, financial officials said the proposed cuts would be on a greater scale and cover a wider range of categories than previous reductions.

It would mean a record loss in revenue for Taiwan but officials have not decided on the exact extent of the tariff cuts or anticipated losses in duty.

The ministry reduced import duties on 1,200 types of raw materials and consumer goods in April and June on a temporary basis to encourage imports, and officials said those items would be included in the proposed revision.

CONGRATULATIONS!

On the occasion of August 22 wedding of our regular contributor: Miss Lynne Quon with Mr. Tony Mak

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Citizenship and Immigration Acts to Be Amended as Response to War Criminals Inquiry

Ottawa, June 23, 1987 — The Honourable Ray Hnatyshyn, Minister of Justice and Attorney General of Canada today tabled in the House of Commons proposed amendments to the **Criminal Code**, the **Citizenship Act** and the **Immigration Act**.

A proposed amendment to Section 6 of the **Criminal Code** will provide Canadian courts with jurisdiction to prosecute war crimes and crimes against humanity that were committed outside Canada if these acts would have constituted an offence under Canadian law.

The **Citizenship** Act will be amended in order to deny in future Canadian citizenship to those persons who are under investigation for, charged with or convicted of war crimes or crimes against humanity as defined by the **Criminal Code**.

The **Immigration Act** will be amended to provide a basis for ensuring that henceforth would-be immigrants who are reasonably believed to have participated in war crimes or crimes against humanity in other countries are not allowed entry into Canada.

"I promised, last March when I tabled the government's response to the Report of the Commission on War Criminals, a Canadian solution would be found and immediate action taken in order to bring accused guilty parties to justice and to exonerate those who have been wrongfully accused of war crimes."

Established in February 1985, the Commission of Inquiry on War Criminals chaired by Chief Justice Jules Deschênes made its report to the government on December 30, 1986. The Government's response was tabled in Parliament on March 12, 1987.

Heritage Language Institute for Western Canada

Edmonton, July 8, 1987 — A Heritage Language Institute will be set up in Edmonton to safeguard and maintain the teaching of heritage languages, Secretary of State David Crombie, the Minister Responsible for Multiculturalism announced today.

The role of the new institute will be to develop Canadian oriented teaching materials. Its location in Western Canada follows numerous demands from that region for such a facility.

Mr. Crombie also announced the appointment of Dr. Henry Kreisel, the eminent Austrian-born literary scholar and author of **The Betrayal** and **Another Country** to report to him by the Fall of 1987 on the details of such an institute, following consultations with provincial governments, universities, communities and linguistic associations.

At the same time, the Secretary of State confirmed that he will be continuing to support the Heritage Language activities at the Ontario Institute for Studies in Education (OISE). He also announced that he is exploring the possibility of supporting complementary activities in Quebec.

The Department of the Secretary of State is currently spending $4 million under its Cultural Enrichment Program in support of the learning activities of some 120,000 students in 62 heritage languages. This includes the direct assistance for classroom training of teachers, the development of relevant teaching materials and related activities.

Ontario P.C. Releases Heritage Policy

Toronto The greatest achievement of Ontario society is the cultural diversity of its citizens, says Progressive Conservative Leader Larry Grossman.

"It is the goal of Progressive Conservative heritage policy to ensure that no one in this province is denied the opportunity to achieve his or her goals on the basis of origin", says Grossman.

The P.C. party of Ontario recently released a pamphlet detailing its heritage policy. The P.C. Plan of Action is as follows:

1. The Ontario Civil Service Commission must ensure that fairness in hiring is pursued consistently by the human resources branch of each ministry;
2. The government must develop a program to improve awareness of government job opportunities and ensure equal treatment of all qualified applicants in hiring and promotion;
3. All recipients of government funds must likewise pursue fairness in employment practise in keeping with the government's heritage policy;
4. Agencies, boards and commissions of the Ontario government, including foreign offices, should reflect the multicultural diversity of Ontario in appointments;
5. All Boards of Education in Ontario should promote heritage studies at all levels, and the ministry should introduce materials and resource books designed to enhance student awareness of Ontario's multicultural heritage;
6. TV Ontario should ensure that its broadcasters and the content of their broadcasts reflect the multicultural diversity of Ontario;
7. The best trained graduates who are citizens or landed immigrants must enjoy equal access to qualifying examinations and internship programs.

"The Progressive Conservative heritage policy seeks to redress the problems still being encountered today and looks ahead to the potential for tomorrow," says Grossman.

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Out of my mind

Rev. Wan is the senior minister of the Chinese United Church of Ottawa. This is his regular column for the Chinese Canadian Community News. Originally from Singapore, Rev. Wan is a well-respected church and community leader...EDITOR'S NOTE.

Justification for Punishment

by **William Wan**

Undoubtedly, one of the most difficult and controversial subjects which has been long and hotly debated, is capital punishment. Recently our members of parliament had voted and defeated the motion to reinstate capital punishment. Strongly conflicting views are being expressed in our national media and the nation is neatly polarised between the pros and the cons. Because of the irrevocability of the punishment involving the taking of human lives, the debate is often emotional rather than rational. In order to be rationally involved in the specific debate it is essential that we understand in general terms the meaning of punishment and the ethical justifications for it.

The concept of punishment is really very vague and highly ambiguous. How it is defined depends very much on one's view of its purpose and function. Those who maintain that justice demands that the offender **deserves** to be punished would define punishment with the element of moral significance. On the other hand, those who view punishment merely as a painful experience inflicted on the offender to deter others would not be too concerned with the moral significance.

The former sees punishment as an end in itself, the latter as a means to an end.

Jerome Hall's legal definition of punishment is a classic statement: "...punishment is a coercive deprivation intimately applied to an offender because of his voluntary commission of a harm forbidden by penal law and implying his moral culpability". In any view, this definition is comprehensive since it contains explicit references to authority, law, guilt and responsibility without which punishment would be illegal and purely arbitrary. Within the specific scope of capital punishment, the coercive deprivation would involve the irrevocable termination of another person's life because he has been convicted of an offence, which under an existing legislation would carry a death penalty.

The issue, then, is whether there is any ethical justification for the state to carry out such a punishment.

That there is a collective right to punish offenders by duly constituted authority is disputed only by a neglibile few. The question arising from the issue of justification could be asked in light of the above premises. To what extend can punishment be inflicted in order to supply a foundation of ethical responsibility that gives moral significance to the action of human beings? How far can the state go in meting out such punishment before it becomes vindictive, cruel or unsual? How best should punishment be carried out to curb the human destructive and depraved nature before the "punisher" himself becomes destructive and depraved? How best can we as a community ensure that we may live in safety and security through punishing offenders?

As we examine some of the justifications for punishment in general, I trust that some or even all of the above questions will be answered. There are three main justifications for punishment, namely retribution, deterrence and reformation. The last two are labelled "humanitarian theories" of punishment by an eminent British academic. To these three may be added the social defence theory which is also known as the protection theory.

Retribution as a concept of punishment is not always understood in the same sense. In the old school it means vengeance, the idea that the state exacts the satisfaction on behalf of the wronged individual. That the state is duty bound is based on the presumption that it is always the desire of the wronged person or his relatives, to be duly avenged.

A more moderate version of the same view understands retribution to mean reprobation. In this sense the state, as a custodian of the society's morals, marks its disapproval and condemnation of the offender by a punishment proportionate to the offence. Lord Denning, the Master of Rolls has argued that the punishment inflicted for grave crimes should adequately reflect the revulsion felt by the great majority of citizens for them. For him, the ultimate justification of any punishment is not that it is a deterrent, but that it is the emphatic denunciation by the community of a crime.

Another version of retribution is the notion of desert. Justification for punishment is always to be found in the fact that an offence has been committed which deserves punishment. It also argues that the question of desert is a question of justice. Indeed, some would argue that the concept of desert is the only connecting link between punishment and justice.

Deterrence as a theory for punishment argues that capital punishment has a uniquely deterrent effect on potential criminals. The core of the argument is that all human beings fear death, therefore the threat of death, if effectively communicated, would restrain the potential offender from committing the offence with such threats attached.

On the reformation view, the idea is to reform or rehabilitate the offender so that he does not desire to commit offences against society. Thus the purpose is to mend the offender. To the extent that capital punishment terminates the offender's life, this theory is not relevant to the capital punishment debate except to say that capital punishment deprives the offender an opportunity to be rehabilitated.

The social defence theory is somewhat akin to the deterrent theory. Those who advocate such justification contend that criminals are to be punished to protect society. The criminal offender is only of interest because he presents a danger to society as a whole. He is identified as a man with dangerous tendencies and therefore must be got rid of. It is not what he did that is of interest, it is what can be predicted from what he did that is of interest. Hence in the defence of the community, capital punishment is justified if it can be predicted that he would do the same in the future. Thus serial murderers would be justifiably punished under this theory.

Whether or not potential offenders are deterred, and whether or not the offenders can be rehabilitated, it would appear that all the theories of justification for punishment except the retribution theory, present some very serious moral and ethical problems. Beneath these theories is the assumption that all crime is more or less pathological. Hence what is really needed is to find a cure instead of punishing them.

If the idea of desert is removed, it may be argued that the link between punishment and justice would be completely cut. Traditionally, it is only as deserved or undeserved that a legal sentence can be judged as just or unjust. A deterrent cannot be said to be just or unjust. Neither can we speak of a just cure or an unjust cure. The question that is relevant to both is whether it is successful or not successful. Both are result oriented and are therefore means to an end. In contrast, if punishment is deserved, it is an end in itself. Ethically, if we do not consider the question of desert but only consider the question whether he can be cured, or whether doing certain things to him would deter or protect others, we have removed him from the sphere of criminal justice altogether. What we have done, really, is to move him into the sphere of the technical experts who will now determine how he is to be cured or how others are to be protected or deterred. To that extent, the offender ceased to be a person with rights. He becomes an object or a "case" to be used for another purpose.

Whatever argument one may muster against the theory of desert or retribution, it should be borne in mind that the humanitarian theories of deterrent, reformation or protection are just as problematic. On the remedial view, the sentence imposed is really indefinite as opposed to the retributionist who passes a definite sentence. The sentence of the latter is always reflective of the community's moral judgement at a given time, so that even in the case of capital punishment, the sentence is definite. This is not so in the case of the remedial view, a person could be confined indefinitely until he is completely "cured", or until society deemed that it does not need any more protection, or that all people with similar tendencies are completely deterred.

Again without the notion of desert, the whole morality of punishment is removed. How can it be moral to use an offender as an example to deter others? Unless he deserves such treatment, how can one justify sacrificing him for the good of society? In any case if the sole basis is to teach society a lesson, the person so used as a deterrent need not necessarily be guilty of the offence as long as the public can draw a lesson for itself. If the man is perceived to be innocent, no lesson can be drawn, even if in fact he is guilty. On the other hand, if the man is perceived to be guilty even if in fact he is innocent, the public will still say "If we do such and such, we will suffer the same consequence".

Perhaps a greater danger to society is that under the "no desert" kind of justification, a powerful state may well decide that certain citizens are idealogically unsound and are therefore to be treated accordingly. Here it is not a question of crime and punishment because of desert. It is simply a case of charity and kindness. The man is adjudged "sick" and in need of a cure. The state decides to cure him by confining him in a state assylum indefinitely until cured. This is not just a remote possibility. It has happened and is happening now. Witness the loss of human freedom and dignity in **The Gulag Archipelago, The First Circle** or **One Day in the Life of Ivan Denisovich** by Aleksander Solzhenitsyn.

The capital punishment debate tends to miss the whole point when taking the life of another in the process is always considered cruel and therefore unjustifiable. The fact is that treating a person as sick and therefore in need of a cure is often more cruel and more unjustified. The notion of justice must not be isolated from the notion of desert. Retribution is not necessarily revenge. Unless we reconsider the question of retribution in terms of desert and moral reprobation, it is not possible to punish anyone at all in any way. If capital punishment is justifiable at all, it has to be based on "just desert" and nothing else.

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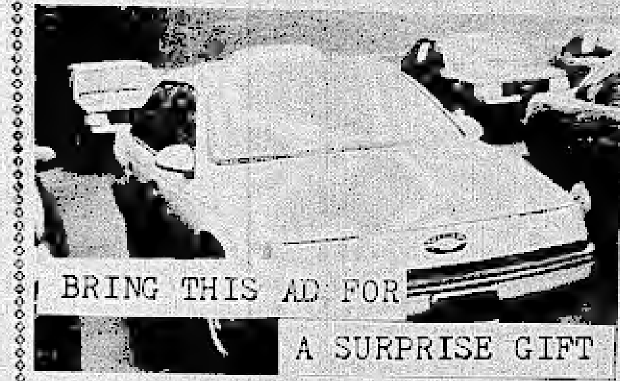

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General Secretary of World Federation of South-east Asian Chinese Origins Visits Ottawa

Ottawa, July 25, 1987 — Mr. Thieu-Quang Lee, General Secretary of the World Federation of Organizations of Chinese from Vietnam, Laos and Cambodia arrived here today as part of his North American tour to visit organizations which are members of the World Federation. On hand to greet him at the Ottawa International Airport was Mr. Can Ly, President of the Vietnamese Laotian Cambodian Chinese Association of Ottawa, and around 20 expatriats of Chinese originated from South-east Asia. The Association held a dinner at Fuliwah Restaurant in the evening in honor of Mr. Lee.

The World Federation of Organizations of Chinese from Vietnam, Laos and Cambodia is headquartered in Taiwan. Mr. Thien-Quang Lee resides in California, but spends about four months each year in Taiwan to manage Federation businesses.

While in Ottawa, Mr. Lee also visited the Chinese Community Association of Ottawa, the Chinese Nationalists League of Ottawa, and the Chinese Canadian Community News.

Mr. George Liang, the President of the Community Association, Mr. Joe Hum, First Vice President of the Community Association, and Mr. Andrew Lam, Publisher of the Community News, were on hand to welcome the visitors at the Ottawa Chinese Community Building at 80 Florence Street.

Ottawa Chinese Protest Against Chicken McNugget Shanghai

The McDonald Restaurants recently launched the new product, Chicken McNugget Shanghai in Canada. One advertisement portrayed an Oriental maladroitly handling the McNugget with chopsticks. He finally gave up trying, and used his fingers instead.

The advertisement, in the view of some people, is offensive. It provoked both the Ottawa Chapter of the Chinese Canadian National Council, and the former Executive Director of the National Capital Alliance on Race Relations, Mr. Ed Lam, to write letters of protest to McDonald's.

In his letter to Mr. George A. Cohon, Mr. Frank Ling, President of the Ottawa Chapter of the Chinese Canadian National Council, said, "The use of an unstylishly attired actor with a distinct Chinese accent and in inept manner represents a much overused and negative Asian stereotype. . ."

One point which was made by both Mr. Ling and Mr. Lam, was that although many Canadians of Chinese origin have been here for many generations, advertisers still see it fit to carry on with the meaningless stereotyping. Mr. Lam noted in his letter that although he himself was born in Canada, he had yet to see a "real" Chinese Canadian to be depicted in the media.

Although the controversial advertisement can no longer be found shown by any Ottawa channel, neither protester has yet received a reply from Mr. Cohon.

Echoes of Yesterdays — (26th in the Series)

by Hsu Jeng-pei (translated by Mai Fo)

Maybe they only saw a father who was always drunk, who went wandering without making anything out of his life, and who had been cantankerous about everything. In particular, he was the one who violently objected when they wanted to enrol in a foreigner-run school.

But what I saw was a father, whose soul was deeply hurt, a father who had accepted silently all that fate had to deal out to him, without complaining to heaven, nor at odds with his fellow men. Perhaps because of these different insights, my understanding about my father was quite different from theirs. Despite my admiration towards my mother's fortitude, I could not help to harbour a shred of reproach towards the way she had treated father.

But I never did write to my sister. I felt I was like my father, who was difficult for others to understand. My sister was gentle, obedient and mindful of others' welfare. She was the embodiment of all girlish virtues which my mother approved.

My mother often remarked, "The top and the bottom are exact chips of the old block!" The top referred to my elder brother, and the bottom was me. My brother's laissez faire philosophy of life, his unconcerned attitude towards his outward appearance made him the perfect resemblance of my father. But why was I also included in my mother's remark? I wonder what characteristic of mine resembled my old man? Maybe it was my habit of doing things in a sweeping, unrefined manner, without going into details. I was certainly a far cry from the 'meticulous management' my mother employed in her everyday domestic chores!

We kept up this cold war between us. My mother did not pay any attention towards me since, and I refused to apologize. Why should she be angry with me, when all I did was to show care for father's health? The more I thought about the subject, the more I felt I had done nothing wrong to warrant an apology.

The tense relationship between my mother and me did not escape my father's notice. One day, while he was reclining in his bed, and I was sitting at its side, he asked, "Is your mother angry with you?" "She is," I replied, "because I was unwilling to write a letter to my sister for her." I lied.

"Why are you unwilling to write a letter to your sister?" My father looked at me for a while. I guessed he knew I was not telling him the truth, because he continued, "Don't be too tempestuous. The relationship between human beings excluded losing one's temper. I have not lost my temper since ages ago. You still have such a rousing temperament!"

He picked up his water pipe from the bed side table. It sparkled in the dim light of the room. He shook his head slowly, "I am guilty of forty nine faults. But I knew them late in life. At least I know them now. I hope you will look at life as I do. Your daddy is not without faults. This realization will help you feel better, and not to lose your temper anymore. One day when I am gone, you'll be more understanding."

I would like to pour out what was in my heart then and there, or say a few words of comfort to my father. But I couldn't trust my voice. I knew my voice would tremble, or worse, my tears would accompany my voice. I decided not to open my mouth at all. I left my father, and went to the main sitting room to sit by myself.

"The relationship between human beings excludes losing one's temper." At that point I understood that I couldn't manipulate the relationship between human beings according to what I wished them to be. But to discover that truth did not give me any comfort. It only gave me a deeper feeling of sorrow. Except losing my temper uselessly, I couldn't see any way to improve the relationship betwene human beings. I resolved not to lose my temper anymore — starting from tomorrow.

Following the scent of sandal wood, I went to cousin Vee's study, thinking of talking to her. She sat there peacefully copying the Buddhist Script with her long hair loose and covering her shoulders. At her side, wisps of sandal wood smoke floated up gracefully. Cousin Vee nearly lost her temper. She was not tempestuous and temperamental like me.

Cousin Vee wrote a beautiful script using red ink on yellow paper. Her head was slighly inclined. While writing, she said, "I shall finish copying today, and I shall burn it tomorrow.

They say I am superstitious. Aunty said I should fast, and it wouldn't do any good by simply copying the Buddhist Script. But I discover that when I am copying the script, I momentarily forget that my father is in another world, and also I find that it soothes and calms my soul." She sniffed and continued, "do you smell the fragrance of the burning sandal wood? It helps to calm the turbulence in my heart."

I followed her action and sniffed deeply. Her silhouette against the light was so calm, so graceful, and so ethereally dainty. The turmoil in my chest gradually subsided. Now I knew why cousin Vee copied the Buddhist Script so patiently and so diligently. It was not only out of filial piety. It was a way to find peace of mind. Cousin Vee's temperament had always been good. I should be the one to copy the Buddhist Script!

Cousin Vee capped her brush pen carefully, and put away her completed copy of the Buddhist Script in the drawer of her desk. Then she took out a small box from the corner of the drawer, and said, 'Please remind me to leave this with aunty for safe keeping, as I am leaving for school the day after tomorrow.

When she opened the little box, there was the pearl ring she loved so much — a ring that signified so much memories. The reason that she was giving it to my mother for safe keeping was that she was keeping with the Chinese tradition of not wearing any jewelery during mourning.

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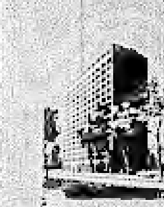

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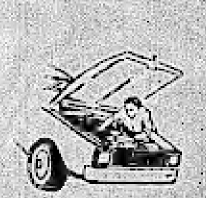
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Chinese Community Participated in Canada Day Celebration

by Andrew Lam

For many years now, the Chinese community in Ottawa has participated in the July 1 Canada Day celebration here in the nation's capital. There is no exception this year.

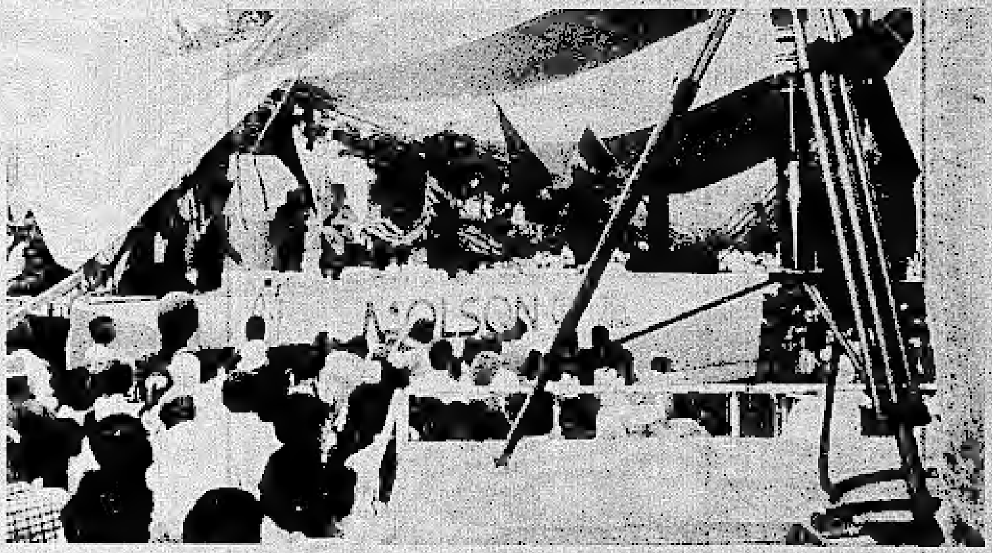
There were three separate events sponsored by area organizations. Two of these were contributed by the Chinese Community Association of Ottawa, and one was contributed by the Chinese Free Masons of Ottawa.

Mr. Tan Luong, a famed local Chinese artist originally from Vietnam, and formerly Deputy Publisher of the Chinese Canadian Community News, took part in the multicultural exhibits at Major Hill Park. He demonstrated his calligraphy and painting skill in front of an appreciative crowd gathering around him!

Cheered on by the spectators, Mr. Luong painted one masterpiece after another. Busily helping to translate for the artist was Mr. David Lok, the General Manager of the Chinese Community Association of Ottawa. Mr. George Liang, President of the Association and other directors were also there giving the artist some moral support.

Miss Jean Tung and Mr. Joseph Hsu, two young Chinese Canadians, meanwhile, were giving a talk about the Chinese culture in Chinese at another corner. Equally fluent in both English and Chinese, both children aptly represented the new spirit of how multiculturalism could work in a wonderful way in Canada.

Of course, there can be no escape of the ubiquitous Chinese Lion Dance at any major event. In this town, no other group can easily do as good a job as the Chinese Free Masons. The performance by close to 20 strong members of the Free Masons on a stage in Major Hill Park was definitely one of the highlights in the day's festivities. It was easy to see that the overflowed crowd was captivated by the energetic performance of the Chinese Lion Dance. Three cheers to the Free Masons!



The Chinese Free Masons of Ottawa performing the Lion Dance at Canada Day celebration.

Mr. Tan Luong demonstrating his painting skill at the Canada Day celebration.

Congratulations, Ontario Scholars!

Ottawa, July 23, 1987 — The Ontario Ministry of Education announced the winners of Ontario Scholars today. It is heartening to see that again, many winners from Ottawa-Carleton are of Oriental origins.

Among winners of Oriental origins, six top the lists of their schools. An impressive 25 gain an average mark of over 90%. All told, there are 82 area Ontario Scholars of Oriental origins in 1987. Congratulations, grads!

The following lists the area Ontario Scholars of Oriental origins:

Ottawa Board of Education

Brookfield: Tran, Van 84.0.

Canterbury: Lin, Jackson 96.2; Nguyen, Huyen 95.0.

Charlebois: Yamasaki, Stephen 89.0.

Fisher Park: Chiu, Katy Hung-Ying 94.5; Chow, Kathy 89.2; Le, Son Hong 89.0; Chung, Tat Hing 87.7; Yip, Stephen 82.7.

Glebe Collegiate: Tsang, Peter 91.0; Chan, Elaine 88.33; Ng, Yu Ning 88.33; Kung, Tommy 87.0; Tse, Wendy 86.67; Vuong, Quy 85.17; Leung, Jeanie 84.83; Luu, Gia Buu 82.83; Ha, Minh 82.67; Fong, Judy 82.33; Duong, Anh Lan 81.50; To, Thien Thanh, 80.0.

Hillcrest: Li, Bernard 88.5; Vuong, Huyen 81.8; Wu, David 80.8.

Laurentian: Ta, Phuong-Lien 90.0; Hum, Harvey 89.0; Ta, Lan Huong 88.3; Ooi, Lily 81.5; Ta, Quoc Hung 80.0.

Lisgar Collegiate: Luong, Trinh 94.7; Lo, Henry 94.1; Chang, Margaret 93.5; Nguyen, Phuong 90.5; Ho, Sai-Wing 89.5; Wong, Sharon 88.0; Nguyen, Dat 87.8; Kuo, Cindy 81.2.

Nepean: Wong, Stella 81.3.

Rideau: Tran, Phuong Mai 90.27; Vu, Quang 87.8; Le, Son Quoc 88.7; Luu, Yen Phuong 86.5; Vu, Kim 80.7; Nguyen-Tan Phu, Cuong 80.0.

Ridgemont: Leung, Addy 94.2; Tsz Man Leung, Agnes 90.3; Tchen, Angela 90.0; Ng, Connie 82.3.

Sir John A. Macdonald: Wong, Brenda 83.0.

Woodroffe: Lau, Ken Manshan M. 96.5; Phan, Van Niem 94.33; Cheung, Andrew Chun Yu 93.0; Do, Trang 90.33; Pak, Sheri 83.67.

Carleton Board of Education

Bell: Tsang, Albert 98.0; Chi, Kimmy 92.0; Fu, Shuk Fan (Jane) 88.5.

Cairine Wilson: Mui, Mary 91.0; Mao, Kai 90.0; Lee, Dorinda 80.0.

Colonel By: Cheung, Tina C. 87.5; Chan, Edmund 86.5.

Earl of March: Lai, Boon Yoon 89.17; Cheng, Alice 87.67; Lai, Boon Cheong 84.83.

Gloucester: Wong, King-Mo 89.5.

J.S. Woodsworth: Ha, Suet Ling 96.0; Vu, Helen 91.5; Lee, Carolyn 90.0; Hsueh, Andy 90.0.

Sir Robert Borden: Lee, Jadine 95.33; Hsieh, Jean 92.83; Orr, Scott 91.0; Tsang, Yolanda 86.67; Shih, Van 84.83; Au, Kitty 82.5; Ku, Shawn 82.33; Whang, John 81.17.

Private, separate schools

CSSB, St Piux X: Noon, Christopher 91.8; Lee, Frank 86.7; Sum, Gisele 84.3.

Private school, Ashbury College: Chu, Elize 86.5; Chan, June 84.17.

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鳴謝啓事

△一九八七年全國跆拳道選拔大賽大功告成，加京華人子弟奪得多面錦標，為華人爭光不少，本學院在此致賀！

△鳴謝各政府政要、體育機構、使館代表、各大報紙、電視台、電台及各大商號的大力支持及贊助

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Publisher and English Editor:
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CHINESE CANADIAN COMMUNITY NEWS

英文版 第24版

August, 1987

Chairman of the Welcoming Committee, Mr. Norman Yee (right), exchanging gift with leader of the Hoy Sun Cultural and Trade Mission, Mr. Kon-Ken Huang.

Ottawa Visit by Hoy Sun Cultural and Trade Mission

Ottawa, July 17, 1987 — The Hoy Sun Cultural and Trade Mission from the People's Republic of China arrived in Ottawa today on an invitation by the local Hoy Sun clan. This was on the heel of its visit to Calgary to help celebrate the Hoy Sun Day in that city on July 4, 1987.

As many Chinese Canadians in Ottawa were originally from Hoy Sun, a principality in the Kwang-tung province, the welcoming dinner was well attended by over 100 members of the Ottawa Chinese community.

Among the community notables attending the welcoming dinner were Mr. George Liang, President of the Chinese Community Association of Ottawa; Mr. Xia Daosheng, Charge d'Affairs of the Embassy of the People's Republic of China; Mr. James Fong, President of the Chinese Businessmen Association of Ottawa; Mr. Wei-men Lee, President of the Ottawa Chinese Association.

Members of the Mission showed their talent at the dinner by singing a few Hoy Sun songs in rather professional way. The most remarkables were a Cantonese song sung professionally by a seven-years old Miss Lin-kai Luong, and a calligraphy demonstration by twelve-years old Ken-yong Huang, the current all-China children's champion of calligraphy from the People's Republic of China.

Would Latest "Boat People" Mark the Beginning of a New Era in Immigration?

By now everyone in Canada must know about the Charlesville, Nova Scotia landing of the 174 "boat people" allegedly from the Netherlands. The 173 men and one woman of East Indian origin have dominated news in Canada since their landing in that small, remote fishing village of Nova Scotia on Sunday, July 12, 1987. The latest incident followed closely a similar landing of the Temil "refugees" last year. The Temils were admitted to Canada, and were later found to have come from West Germany.

There have been tremendous outcries from coast to coast about the latest landing of the so-called spontaneous refugees. Some of the outcries border on racism, but most are indignant reactions to Canada's apparent inability to safeguard its border against people who bend on subverting our immigration system.

Most of the thousands of calls received by the Prime Minister's office, the Minister of Employment and Immigration, Members of Parliament, news media, and so on, condemn the latest landing and the people who appeared to be abusing the Canadian generosity. Many of these calls have been from people who were recent immigrants, who do not take it lightly the attempt by some to jump the queue of immigration. After all, most legitimate immigrants have to go through rigorous selection process, and have to wait for months, or even years before they are admitted as permanent residents of Canada. Why should people whose background is unknown (for all "boat people" had destroyed their identification papers), be allowed to settle here with so much less dificulty?

This paper, along with many clear-thinking people in the Ottawa Chinese community, also has great concern about this recent happening for the following reasons:

1) **Fairness** - There is no fairness in the immigration system if "spontaneous" entrants to Canada appear to be treated better than law-abiding, formal immigration applicants.

2) **Respect of laws** - There are laws governing how immigrants and refugees are to be admitted into the country. If Canada is seen by the world as a "lame duck", whose laws and borders can be exploited easily by anyone who wishes to do so, this country may have to face the consequence of admitting thousands and thousands more spontaneous entrants who may be anything but genuine refugees as defined by the United Nations Convention. There could potentially be many terrorist and criminal threats among them. What would be the cost to this great, peace-loving nation?

3) **Racial backlapse** - Angry reactions by many citizens could easily escalate into ugly racism, first against East Indians, then Asians in general, Central and South Americans, etc. Racism, some say, is always not far from the surface. This editor, for one, certainly would not like to test the truth of this saying.

Already, some anti-immigration organisations such as the Citizens for Foreign Aid Reform, headed by activist Paul Fromm, are using this latest episode as a rallying point for cutback in immigration.

Most thoughtful people in the Canadian society, I think, are not racists, and would genuinely like to have a multi-cultural society. However, is this germinating desire sufficiently strong to withstand many more backlapses caused by such incidents?

This editor applauds Mr. Benoit Bouchard, the Minister of Employment and Immigration, for having swiftly dealt with the "traffickers" of the "human cargo".

While realizing there is no easy solution, perhaps a viable option would be to send the 174 unfortunate boat people back to where they came from, process their refugee claims there, and open the compassionate door of Canada widely to any of them who can prove their refugee status. This will at least show that Canada does not condone those who wish to openly flout our laws.

Whatever the Government chooses to do, it is well advised not to rush the new Refugee Bill into law. It is risky to act hastily without the Bill being thoroughly debated on. The instant creation of a "weapon" against an immediate problem may create others that we have not yet foreseen. A wise Chinese once said, "Let's not trim our feet to fit our shoes." I hope the Parliament of this great nation has a good appreciation of what's implied by this saying.

All-time Export Record

Taiwan's whole-plant exports totaled US$150 million from February to May and annual growth is expected to reach a record high of 57.3 percent this year.

Ministry of Economic Affairs statistics show the largest export market is Southeast Asia, with 80 percent of the total.

Seventeen whole-plant exports exceeded US$1 million during the four-month period.